TIMES-VIRGINIAN

IN THE HEART OF THE DARK TOBACCO BELT

APPOMATTOX, VIRGINIA

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Editorial Comment

WE NEED A LIVE COMMUNITY PR GRAM

One of the true functions of a weekly newspaper is to point out community needs and work for accomplishment of area objectives.

Here are three things we would like to see:

1. A new highway bridge across the James River at Bent Creek. Virginia is now in the midst of a vast expenditure of road funds. Millions of dollars worth of construction contracts are being let. Surely no where in the state is there a greater need for a modern bridge than at Bent Creek. Route 60 is a major traffic artery, too important to depend upon an ancient one-way bridge. Modern bridges are expensive, but Virginia has the money for pressing construction.

2. The Town of Appomattox needs a Chamber of Commerce. It is time an adequately financed organization was set up to plan and work for the business advancement of the town and community. The field is wide open, beckoning for a forward movement. This will be one of the greatest tourist years on record over the nation, in dollar return, yet Appomattox, with all of its historical lore, is getting a mere dribble. Why? No use to blame the tourist. Attracting tourist dollars is a highly specialized art and the surface hasn't even been scratched here. The writer was in a county recently which valued the past year's tourist trade at seven and one-half million dollars. Further a live, and adequately financed organization renders varied services to a community. Other towns our size have chambers of commerce. We need one, too.

3. Appomattox should seek more permanent pay-rolls as insurance against business decline. Business is good here now. But much is due to now-time conditions. Another good pay-roll would help us. We have or can get labor. Let's go after jobs to offer. We have no particular type of pay-roll in mind - that would be one function of a good Chamber of Commerce.

This list is only a starter. We urge our readers to think deeply on the subject of community progress. What benefits Appomattox benefits YOU.

WITH OTHER ED-TORS

LEE AND THAT HARD-TO-NAME WAR

(John Temple Graves in The Shreveport, La., Times)

A sketch of Lee was withheld from the State Department's Russian publication because our ambassador Bedell Smith feared it might be misinterpreted. Lee, says the ambassador, gave the best years of his life fighting for a cause repugnant to Soviet citizens. He means slavery. Editor Dobbins well says in the Montgomery Advisor, Lee "gave the best years of his life" to no such thing. He was opposed to slavery. He fought only in loyalty to Virginia, which he deemed his true sovereign. The fact is supposed to be understood by every American schoolboy.

But perhaps Ambassador Smith was not illiterate after all. Perhaps what he feared might be repugnant to the Russians was not that Lee stood for slavery in America in 1861 but that everything about him as a man challenges the slavery in the Soviets in 1947.

Americans, North and South, have come to look upon Robert E. Lee not as a leader of Southern forces in the war of 1861-65, but as the excellent individual made in an image, our foremost example of traits of human character which the free way must have and alone can produce. Out of the regimentation of Russia today, the subordination of all men to the state, the denials of individualism, the emphasis of economic welfare over human liberties and things of the spirit, the deadening centralization, the slavery for food's sake and the sake of military establishment there could not come a Lee. Some day when this slavery in Russia achieves for its people as much social security, or half as much, as existed for slaves in the South, the Russians may go free, as our Southern slaves did. In the meantime, Ambassador Smith might, in better sense, have had in mind not our longgone American slavery, but the present Soviet one.

What is the present status of the perpetual controversy over a right name for our war of 1861-65? In first days after the war our Daughters of the Confederacy led the way in a more or less successful campaign to have it called the "Civil War" rather than what they were calling it in the North, "the War of the Rebellion." But having won, they went on to a new refinement. They decided "Civil War", too was a name that denied the South's contention of sovereign States disengaging themselves. They said it must be called "The War Between the States." They succeeded in that contention enough to make us Southern newspapermen very nervous about saying "Civil War," even though our fathers had said it. Since "War Between the States called for too much type, we hit on the expression "Confederate War" — which seems to insult nobody's constitutional theory.

A few years ago when this writer was jumped on in the South for saying "Civil War," a kindly columnist on the old Boston Transcript wrote that he was willing to call it anything, even though his father had brought him up to say "War of the Rebellion." But he thought we should all use correct English, and "War Between the States" was not, he said, since between has reference to two things only, and there were a great many States involved. He thought it should be "War Among the States."

With Troops for Five Years, Boy, Now 17, Ordered Home

FRANKFURT, GERMANY. — A 17-year-old Texas boy who ran away from home at the age of 12 and spent five years knocking about Europe and Africa as a mascot of American troops was ordered sent back to the United States.

An American military government court convicted Antonio Brandez of entering Germany illegally and wearing a United States army uniform without authority.

Brandez's career began in 1942, when he left San Antonio and stowed away on a ship to England. There he attached himself to American troops, and as their mascot flew with them to Africa, then followed them across Europe all the way to Germany.

He went home with the troops after V-E Day, stowing away on a troopship. But he found his mother dead and he soon tired of life in the United States, so back he came to Germany in 1946—again as a stowaway.

Once more he joined an American military unit as mascot. He was arrested at Munich, but escaped. Recaptured and sent to Bremen for deportation, he escaped again. He made his way to Frankfort and then headed for Paris. But the French arrested him in Strasbourg and returned him to the American zone.

The small, dark skinned youth said his father, Raymuno Brandez, now lives in Kingsville, Tex.

Mouth-Breeding Fish Is Main Attraction at Museum

SAN FRANCISCO. — The San Francisco aquarium is directing the attention of visitors to its female Egyptian mouth - breeding fish, whose mouth now is full of eggs being hatched.

William B. Richardson, tropical fish expert at the California Academy of Science, explained that the fish picks up her eggs after they have been fertilized and holds them in her mouth until they hatch.

During the 15-day incubation period, the little fish refuses all food. And after the young are hatched, the mother carries them in her mouth. They venture out occasionally, but when danger threatens they quickly swim back into their mother's mouth—until they get too big.

"GAY GADGETS"

Associated Newspapers—WNU Features

By NANCY PEPPER

BOW SHOW

You must be haunting the ribbon counters of your favorite dime store or department stores lately, judging from the many reports we've been getting about bow business. Here are some of the bow tricks that are definitely fit to be tied and tried!

Glamour For Glasses—You're tying tiny bows of colored ribbons to either side of your eyeglass frames. Of course, you match them to your outfit every day.

Bergman Bows—That's what you call those little shoestring bows you wear at the necklines of your crisp white blouse, because La Belle Ingrid started them in "Spellbound." Well, she got Gregory in the end, didn't she?

Plaid Maid—In one high school, every Lassie has her Plaidie. That is, every Jill is wearing a huge bow of plaid ribbon at the back of her head, with streamers hanging down. That's one way of calling the clan together.

* * *

Best Years of Our Lives

Oh, history was made in '76,
And 1942;
But greater still the history
That we are living through.

For Kilroy was here in '46
(Oh, were you there before?)
And '47 will be the year
That Richard Opened the Door.

* * *

DAFFYNITIONS

Loof — Spell it backwards and you'll see what it means.

Fleamale—Girl who jumps from one boy to another. Such good exercise, too.

Tense—Your new word to describe anything. Instead of "Sharp" or "Keen," it's now "Tense."

Spray Yourself With D.D.T.—Go away.

Let's Go by Shanks Mare—Let's walk.

* * *

LET'S BEAT FEET

I'm a poet,
And I don't know it,
But my feet show it—
They're Longfellows.

* * *

Well, as the cannibal said, as he gnawed on the two old maids—"Leftovers again!"

* * *

INSULT WITH A SMILE

You have a face boys go for.
Oh, do you really think so?
Yes—a gopher face.

Minute Make-Ups

By GABRIELLE

Dry skin absorbs oil just as a plant absorbs water! When going out in the sun use a sunproof oil as a powder base. Apply it sparingly. Blend on from throat to forehead. Blot dry. Use a cream rouge, and face powder heavily. Brush off the surplus. Blend a drop of the oil on the eyelids for sheen and protection.

Ledger Syndicate.—WNU Features.

TAKE MY WORD FOR IT!

By FRANK COLBY

Bell Syndicate.—WNU Features.

WHAT'S THE ORIGIN?

Arlington: Recently you stated that the name Jew was from Yehudi. Colby, you're wrong! Yehudi is a fellow who plays the violin.—O. H. T.

Answer: He is, indeed—Yehudi Menuhin (pronounced: yuhoo-doe MEN-yoo-in), one of the most gifted of American concert artists.

The name Jews, however, is a strictly English word which evolved from the Old French giu, from the Latin Judaeus, from the Greek Ioudaios, from the Hebrew Jehudhi, "one belonging to Judah."

The word for Jew in French is **Juif,** pronounced: yuheef. The Spanish word is **Judio,** pronounced: hoo-DEE-oh. The Italian is **Giudeo,** pronounced: jyoo-DAY-oh. The German is **Jude,** pronounced: YOO-duh. The Hawaiian is **Iukaio,** pronounced: yoo-KAH-i-oh.

It is also interesting to note that most of us regard the adjective Jew as a word designating race or nationality. There is no Jewish race or Jewish nation. Correctly speaking, a Jew is anyone whose religion is Judaism. Most Jews are of the Hebrew race, but a person of any other race whatever may become a Jew by embracing the Judaic religion. Thus, a Jew's nationality is determined by the country of which he is a citizen, and not by his church membership.

Gilman Hot Springs: From an article in the Hotel World Review: "... If we hotel men turn our hotels into night clubs, spots for execute stumalias ..." What, please, is a "Stumalia"?—V. M.

Answer: It's a typographical error or a misspelling of saturnalia, "an orgy; a revel of vice of drunkenness." It is an allusion to the Caturnalia, a feast and carnival of ancient Rome. The festival was in honor of the god Saturn.

Swissvale: Our class would appreciate your opinion on the correctness of "Jack's brother's bicycle." Are the two possessives permissible?—P. W.

Answer: Yes, they are quite correct. But do not carry such possessives to excessive lengths, as: John's friend's sister's cousin's brother's bicycle. Better say: A bicycle belonging to a relative of John's friend.

BACK HOME AGAIN By Ed Dodd

TEEN-AGE TRIUMPHS By Stookie Allen

Uncle Sam Says

This Independence Day your Uncle Sam counts millions of fellow Americans who buy and own Savings Bonds—the payroll savers, the bond-a-month farmers, the professional people and the self-employed, the regular buyers of Savings Bonds in all walks of life—all of whom are showing good judgment in building many future financial independence days and many future financial independence years.

U. S. Treasury Department

"GAY GADGETS"

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BUSY SIGNALS

As far as you're concerned, Mr. A. G. Bell had you in mind exclusively when he invented the telephone. We've been getting complaints from parents who say that you're spending the best years of your lives (and the best part of their incomes) on the other end of the line. Having checked up on your telephone habits, we now agree that your father has more than a moustache—he has a right to be annoyed. If any of these telephone tricks apply to you, better turn over a new leaf. You can start by putting down the receiver right now!

Music in the Air—Every time you get a new record, you call your nearest and dearest friend and play it for her over the telephone. One teenager tells us that her O.A. (who has a collection of 473 records—and she's counted them), calls her at 8:45 every night and gives her an hour of selected music, but that carrying a good thing and a good tune too far?

Radio Round-up — On weekday nights when you're supposed to be doing homework, you're often on the telephone, listening to your favorite radio program with your best friend. You like to share the laughs —but your parents would like to share that instrument you're monopolizing.

Lures on the Line—Every time you receive a letter from him, hot foot it to your phone and read it over your best friend. Then you both spend an extra half hour, reading between the lines.

* * *

Jabberwocky and Jive

(We see lots of this kind of nonsense in your high school papers.)

Letter—What to do when she says she'd rather walk alone.

Tree—What comes after two.

Decrease—Without it, the pants look baggy.

Indiscreet—Where little children shouldn't play after school.

Sedate—What you do when a boy asks you to the movies Saturday night.

Deduce—What you get for coming in late.

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SUNDAY SCHOOL LESSON

Moral Integrity in Our Everyday Lives

LESSON TEXT FOR JULY 6—Job 27:1-5; 31:19-28.

MEMORY SELECTION—My righteousness I hold fast, and will not let it go: my heart shall not reproach me as long as I live.—Job 27:6.

EDITOR'S NOTE: Lesson outline and Scripture texts selected and copyrighted by International Council of Religious Education; used by permission.

By HAROLD L. LUNDQUIST, B.A., Of The Moody Bible Institute, Chicago.

MODERN problems may not be solved by the principles found in Old Testament Scripture, but essentially the same basic issues of life has been; sin and temptation have only changed their outward trappings. Above all, the Word of God is eternal in its validity and effectiveness.

We learn from him and his experiences that it is possible to live by the grace of God, that we can be pleased with our living that is an encouraging fact. Job was just a man, but he was a man of God was

I. Upright and Good (1:1).

SOME liberal critics of the Bible have tried to prove that Job was not a real man, but other literature makes it clear that he was "there was a man" (v.1) in fact. (See Ezek. 14:14 and James 5:11).

He was a man with a large family, with great flocks and herds, so a man of business, and he was a husband and father in a growing and active household. But in it all he was upright, and a good, God-fearing man.

Many make excuses for their failure to serve the Lord and to say that their business duties and relationships make it just about impossible. Others say that family situations and responsibilities keep them from service and fellowship of the Lord.

The experience of Job explodes all such excuses and squarely faces us with the fact that it is possible to live for God in the midst of the very circumstances of modern life.

II. Tried and True (27:1-6).

AFTER Job had lost his property, his children and even his health, three of his friends came to comfort him. But they only added to his sorrow by accusing him of being sinful, and suffering only what he deserved.

Job in these verses is replying to them. We note that in his ignorance of God's purposes, he accused them of being cruel to him (27:2; 31:35). This matter was later to be straightened out with the Lord.

But even now when he did not understand God's dealings, he stood there sick and destitute, but maintained his integrity. He would not turn from the Lord, nor would he be led off into wickedness.

It is possible for a man to be beaten and bruised and battered, and still true to the Lord. Let's never forget that!

III. Kind and Fair (31:19-23).

JOB had been a rich man, but he had not let his own prosperity blind his eye so that he could not see the needs of his poor neighbor. He was not among those who, because they are well fed, can see no point in all the fuss about the hungry going round about.

There is something very fine and worthy of our imitation here. Job was so easy to take what we have as a special favor from the Lord, to be retained and used by us, when we ought to recognize it as a matter of stewardship for the Lord.

A vital part of real moral humility is the right use of possessions. Many a man or woman who has passed all the other tests of dying colors comes to grief at this point.

IV. Spiritual and Faithful (27:7-23).

THERE were plenty of temptations in Job's day, as there are now, to depart from the worship of the true God to other methods of devotion.

The worship of the sun was common, and Jeremiah (8:17 and 44:17 and 44:17 and 44